
S T A M P Mayor.

Curia Tent. Jovis tertio die Decembris 1691. Annoq; Regni Regis & Reginae Willielmi & Mariae, Angl. &c. Tertio.

Ordered,

THAT the Thanks of this Court be return'd to Dr. *Wake*, for his Sermon preach'd at the Parish Church of *St. Mary le Bow*, before the Lord-Mayor, Aldermen and Citizens of this City, on *Thursday* the 26th of *November* last, being the day of Thanksgiving for the Preservation of Their Majesties Persons, the Success of their Forces in the Reducing of *Ireland*, and for His Majesty's Safe Return; and that he be desired to Print the same.

Goodfellow.

STAMP Mayor.

Curia Tent. Jovis tertio die Decembris 1691. Annoq; Regni Regis & Reginae Willielmi & Mariae, Angl. &c. Tertio.

Ordered,

THAT the Thanks of this Court be return'd to Dr. *Wake*, for his Sermon preach'd at the Parish Church of *St. Mary le Bow*, before the Lord-Mayor, Aldermen and Citizens of this City, on *Thursday* the 26th of *November* last, being the day of Thanksgiving for the Preservation of Their Majesties Persons, the Success of their Forces in the Reducing of *Ireland*, and for His Majesty's Safe Return; and that he be desired to Print the same.

Goodfellow.

A
SERMON
Preach'd before the
LORD-MAYOR
A N D
Court of Aldermen,
I N T H E
Church of *St. Mary le Bow*;
On *Thursday* the 26th of *November*,
B E I N G T H E
Day of the Publick Thanksgiving.

By *WILLIAM WAKE*, D. D. Chaplain in
Ordinary to Their Majesties, and Preacher to the
Honourable Society of *GRAYS-INN*.

L O N D O N,
Printed for *R. Sare* at *Grays-Inn-Gate* next
Holbourn, 1691.

33

1876

STATE OF NEW YORK

IN SENATE

JANUARY 1876

REPORT OF THE

COMMISSIONERS OF THE LAND OFFICE

IN RESPONSE TO A RESOLUTION PASSED BY THE SENATE

APRIL 1876

ALBANY: 1876

Pſalm Cxliv. 9, 10, 11.

9. *I will ſing a new Song unto Thee O God; upon a Pſalttery and Inſtrument of Ten Strings will I ſing Praises unto Thee.*
10. *It is He that giveth Salvation to Kings, who delivereth David his Servant from the hurtful Sword.*
11. *Rid me and deliver me from the Hand of Strange Children, whoſe Mouth ſpeaketh Vanity, and their right hand is a right Hand of Falſhood.*



IT is but a very little while ſince we were wont to meet together in this Place, to implore the favour of God in the Preſervation of their Majeſties Perſons, and for the Good Succeſs of their Arms in thoſe Great Enterprizes they were pleaſed ſo generously to undertake, for the neceſſary Defence of our Country; the Preſervation of our Religion and Liberties; and to put a quicker End to thoſe unhappy Confuſions, we have been ſo long and dangerously expoſed to.

We are now Aſſembled with all poſſible Thankfulneſs to acknowledge his Mercy, in the Gracious Return which he has vouchſafed to make to theſe our Requeſts. That He has Preſerved our King, and Proſper'd his Enterprizes; and given a Succeſs to our Arms, if not equal to what perhaps ſome would have wiſh'd, yet

yet I am sure beyond what *any of us* could reasonably have expected.

Now this being the Design of this days Solemnity, I cannot tell how I could better entertain your Devotion than in offering you some Reflections upon the Words before us. In which we have the *Thanksgiving* and *Prayer of a King: A Gratulatory Acknowledgment of God's Mercy to Him in his past Deliverances*, and an earnest *Request* that He would still continue to deliver him both from the *Power* and *Malice* of his *false* and *treacherous Enemies*.

That this *Psalms* was composed by *King David* the † *Inscription* of it will not suffer us to doubt. And that he composed it upon the account of some great *Deliverance* which God had given him, from a *Personal danger*, as well as for some *Great Victory* which He had obtain'd against his *Enemies*, the words of the *Text* sufficiently demonstrate.

† A Psalm of David.

But now what that *Deliverance* in particular was which he here acknowledges with so much *Gratitude*, and promises God He would ever celebrate with the most pious *Resentments*, and in the most solemn manner that He was able, we are no where told; nor is it perhaps an easy matter to determine any thing certainly concerning it.

Indeed were the *Title* which the *Septuagint* prefix to this *Psalms*, of such *Authority*, that we might securely rely upon the *Credit* of it, we should then soon come to a *Resolution* of this Point. The *Danger* which the *Psalms* here refers to, being || therein expressly said to have been that which he underwent when he encountred singly with *Goliath*, 1 Sam. XVII. and from whose *Sword* the † *Chaldee Paraphrast* on the *Text* tells us he here *bleses* God for delivering of Him.

|| מעֵשׁ זָר
טוֹלֵאֵם.

† מַחֲרַבָּה
בְּיָשָׁא
דְּנִלִּית

But

But as 'tis certain that this *Inscription* is not now to be found in any of the *Hebrew Copies* at this Day; so † *Theodoret* assures us that neither could He in his time meet with it in any. And the expressions of this *Psal* both in the 2d and 10th Verses, plainly shew that when he composed it he was not only *King of Israel*, but *thoroughly Established in the Throne*. For so those Words must be understood *V. 2. Blessed be the Lord my strength who teacheth my Hands to War and my fingers to fight: My Goodness and my Fortress, my High Tower and my Deliverer, my shield, and He in whom I trust, who subdueth my People under me:* i. e. Who after all the *Contests* that have been raised against me to oppose my *Authority*, has at last fully establish'd me in the *Throne*, and brought *All Israel* to submit themselves unto Me.

† Tom I in
Psal. 143.

Compare
this with
Psal. 18. 2.
47. 2 Sam.
22. 3. 48.

Now this has made Others suppose that the *Sword* from which God had delivered *David*, and for which he here offers this *Eucharistical return* to Him; was the *Sword of Saul*, who so eagerly fought after his Life; and from whose hand he could never have escaped, had not the same *Providence* which before design'd him for the *Throne*, in a wonderful manner preserved him for it, and at last confirm'd him in it.

So R.
Kimchi in
loc.

It cannot be deny'd but that this is a *Conjecture* agreeable enough to one part at least of the business of this *Psal*, which was to return *Thanks* to God for putting an End to those *Oppositions* that had been raised against him by the *Friends of the House of Saul*; and bringing all *Israel* to receive him as their *King*.

But tho' I shall not therefore exclude this from being a Part of what the *Psalmist* here intended to Bless God for, yet I cannot think that this comes up to

to the full meaning of the *Words* of the *Text*. For if we look more narrowly into the *Expressions* of it, we shall find good grounds to believe that *David* not only compos'd this *Psalms* after he was come to the *Crown*, but do's more especially refer to some *Deliverance* which he had received after his *Coming* to it; and by consequence after all his *Dangers* from the *House of Saul* were at an *End*. For having first vow'd a *Thanksgiving* to *God*; V^s. 9. *I will sing a new Song unto thee O God: upon a Psaltery and Instrument of Ten strings will I sing Praises unto thee.* He tells us V^s. 10. That the subject of his *Hymn* should be this, *It is he that giveth Salvation unto KINGS, that has deliver'd David his servant from the Hurtful Sword: i. e. as the Connexion plainly shews, when he was a King; and as such received Salvation from Him.*

In short, As the *Passage* I have now mentioned does I think plainly enough argue that this *Psalms* was a *Thanksgiving* for some *Deliverance* which *God* had vouchsafed to him since he was *King of Israel*; so we may reasonably conclude from the *Acknowledgment* which he makes in the *Beginning* of it, of his being at last *Peaceably Settled* in the *Throne*, as a *Blessing* which He had but newly received of Him, that it was a *Deliverance* from some *Danger* which befell him not long after his solemn *Inauguration* at *Hebron*, 2 *Sam. V.* And the *Character* which he gives us of his *Enemies* in two places of this *Psalms*, that They were *Strange Children, whose mouth did speak Vanity; and their Right hand was a Right hand of falsehood*, farther shews that They were some of the *Idolatrous Nations* round about Him that rose up against Him, and put him in that *Hazard* out of which *God* had in a singular Manner delivered Him.

Now

V. 12.

V. 7. 8. 11.

Compare

Deut. 32.

21. 2 Kings

17. 15.

Jer. 2. 5. &c.

Now this will lead us to a very probable Account of the *Occasion and Design* of the *Psalms* before Us. For in the second of *Sam. V. 7.* we read that no sooner had the *Philistines* heard that they had anointed *David King* over *Israel*, but they immediately Armed themselves against Him; in Hopes that whilst He was yet scarce well settled in his Government they might be able to deal with Him; least if they tarried till mens Affections were wholly engaged to Him, He should then Grow too Strong for them.

But God who had in so wonderful a manner brought him to the Throne, now no less miraculously preserved him in it. He went forth Himself into the Battle to smite the Host of the *Philistines*; He directed Him both when and How to fall upon Them. And having thus discomfited them in two Battles; and tho' not utterly destroy'd them, yet obtained a Considerable Advantage against Them; He composed this *Psalms* as a Solemn Thanksgiving and Prayer to God Almighty; both to Bless him for that Success he had already obtain'd, and to implore his Favour in the utter Subversion of these his Treacherous and Idolatrous Enemies.

I have before observed that this *Psalms* consists of two principal Parts; viz. 1st. A Thanksgiving for that Great Deliverance which God had already given him out of the hands of the *Philistines*: And 2ly. A Prayer for the Continuance of his Favour and Protection; that He would still go on to save him from his Enemies, and to bless his Government with Peace and Prosperity: And my Text leads Me to consider both of them;

1st. The THANKSGIVING, V^s. 9. 10. I will sing a new Song unto Thee O God! &c.

B

IIly.

II^{dy}. The PRATER, V. 11. *Rescue me and deliver me from the hand of strange Children, whose Mouth talketh Vanity, and their right hand is a right hand of falsehood.*

I begin with the former of these:

I. The Thanksgiving, which David here made to God Almighty for preserving him from the Sword of his Enemies, and for the Good Success he had met with in his Enterprizes against Them.

It was a Part of that Religion which the Light of Nature taught the very Gentiles themselves, as to implore the help of their Gods in times of Danger and Distress; so to make their Solemn returns of Praise and Thanksgiving to them, as often as they escaped with Safety out of it. The same Reason which forced them to acknowledge the Being of a God in the Creation of the World, carrying them on to confess the Interest he had in the Government of it: And that it was to his Providence therefore they ought both to recommend Themselves in All their Affairs, and to render the Praise of whatsoever Success they met with in them.

Hence we find so many (a) Titles given to them almost upon every Occasion of their Saviours and Deliverers: So many (b) Trophies and Monuments set up to perpetuate the Memory of their Blessings to Posterity.

(a) *Jupiter Feretrius* Liv. Dec. I. 1. 1. *Stator*. ib. *Imperator*. 1. 6. p. 75. *G. Victor*. 1. 16. p. 121. *I. Pistor*. *Lactantius de R. R.* p. 116. *Tomani*. *Sueton.* in *Aug.* c. 49. *Conservator*. *Tacitus Hist.* 1. 3. *Custos* ib. *Propugnator*, &c.

Apollo. *Sofianus*. *Medicus*, &c. *De Fortune Cognominibus*. *Vid. Alex. ab Alex. Gen. D. I. l. c. 13.* *Hercules*. *Victor*. *Custos* &c. *Ib.* l. II c. 14.

(b) *Liv. Dec. I. 6.* *Obel.* in *Aug.* c. 29. *De Domitiano*. n. 5. *Dionys. Halic.* l. VI p. 411. *Alex. ab Alex.* 1. I c. 22. *Plut.* in *Com.* c. 8. 9. *Elia. N. H.* l. VI c. 28.

Many *publick* (c) *Festivals* appointed, wherein to *commemorate* their *Favours*: So many (d) *Shows* and *Games*, and *Spectacles* set forth in the *Honour* of their *Benefactions*: And to come yet nearer to the *Business* of the *Text*, so many *Sacred* (e) *Hymns* composed, to declare the *Greatness* of their *Love*, and *Kindness* to *Mankind*. The very (f) *Triumphs* of their *Generals* were no less design'd in *Honour* of their *Gods*, than for the *Praise* and *Glory* of their *Commanders*; Who esteem'd it a sufficient reward for all their *Dangers*, to go with *Pomp* and *Majesty* to their *Temples*; and there with the *publick Acclamations* of their *Country*, present the *Spoils* of their *Enemies* before them; and confess it was by their *help* that they were return'd from the *Field* with *Safety* and *Success*. And from all which no other *Conclusion* can be drawn than this; That as they were sensible their *Help* came to them from *above*, so they thought it their *Duty* by all possible means to express their *Grateful Resentments* of it.

And indeed if to be *Insensible* of the *Favours* which one of our *Fellow-Creatures* bestows upon us, has ever been esteem'd enough to fix one of the *blackest Imputations*, (for so we all of us account that of *Ingratitude* to be) upon such a *One*. How much more both *Wicked* and *Ungrateful* must he be judged who neglects his *God*, and takes no notice of those *Blessings* which his *bountiful Providence* showers down upon Him?

(c) Themist. Or. xiii. p. 305. Ed. 4to. Dionys. Halic. l. 2. p. 90. lb. p. 130. l. 3. p. 173. l. 6. ad finem. Virg. An. l. viii. ver. 172, 188, 189. &c. 268. &c.

(d) Liv. Dec. I. l. 5. p. 63. H. Vid. Dionys. Hal. loc. citatis in (d). Tacit. Ann. l. xiv. c. 21. Liv. Dec. I. l. 1. p. 9. D. in Tarq. Prisc. Suet. in Aug. c. 18. Vid. Alex. ab Alex. l. v. c. 8. & l. vi. c. 19.

(e) Dionys. Hal. l. 2. p. 102. & p. 130. Plut. in Rom. n. 8.

See Orph. Hymn. Callim. in laud. Apoll. Virg. An. l. vii. v. 237. &c. 303.

(f) See Rosinus Antiq. Rom. lib. x. cap. 28. 29. Dionys. Hal. lib. 2. p. 102. Alex. ab Alex. l. v. c. 6. Plin. H. Nat. l. xv. c. 30. Seneca l. de Concol. cap. 10. Plin. Panegyric. c. 8.

See Rosinus Ant. R. l. X. c. 29.

But there is yet much more to be consider'd by Us as to this Matter: For not only our *Piety* towards God, and that grateful *Sense* we ought to have of his *Mercies* to us, oblige us thus to return *Thanks* for them; but our very *Interest* too concurs to engage us to it.

He who neglects to acknowledge the *Kindness* of One of his *Fellow-Creatures*, and thereby forfeits all Pretence to any farther *Favours* from Him; runs only the Hazard of being deprived of that little *Help* which such a One might otherwise have afforded Him Some Other Time, and of which perhaps He may never find any great Want. To be sure the most we can suppose he could lose by it, would be to become thereby *Expos'd* to the *Resentments* of a *Man* whom he needs not much fear, and against Whom he may find out many ways to defend Himself.

But it is not so with relation to *God-Almighty*: His *Providence* is always over us, and we cannot subsist the least *Moment* of our *Lives* without it. In him we live, and move, and have our Being. The very *Breath* that we draw in, the *World* in which we dwell; Our *Health* and *Strength*, Our *Food* and *Raiment*; In a Word, Our *Lives* and all the *Comforts* of them, are All of them the Effects of his continued *Bounty* to us. And should we by our *Ingratitude* provoke Him to withdraw His *Favour* from us; we should then become *Destitute* indeed, for ever lost to all the *Hopes* both of *this World* and of the *Other*.

Now the only *Acknowledgment* we can make to God for all his *Mercies* to us, is this of *Praise* and *Thanksgiving*. He is above receiving any Other Returns from Us. Whatsoever we have besides, it is all of his

Acts xvii.
28.

Psal. civ. 28,
29, 30.

his *Bounty* to us, nor can he at all be *profited* by it. Pfal. L. 11, 12, 13, 14, 15.
 And sure when God bestows so many *Blessings* upon Pfal. cxvi. 12, 13, 17.
 Us, and expects only this little *Tribute* to be paid for them, that we should *own* them to be his *Gift*, and *celebrate* his *Mercy* for the *Giving* of them: We must needs be very inexcusable indeed, if we neglect to return this to Him; and more insensible than the very *† Gentiles* themselves; who, as we have before † 1 Chron. X. 9.
 observed, never fail'd in the most solemn manner Dan. iv. 34, 37.
 they were able, so to do.

Such then was the *Justice* and Reasonableness of that *Acknowledgment* which the *Royal Psalmist* here engaged himself to make to God *Almighty*, for delivering Him out of those *imminent Dangers* to which He had been *Exposed*. *I will sing a New-song unto Thee O God! upon a Psaltry and Instrument of ten Strings Will I sing Praises unto Thee.* And it is supposed by some that the very next *Psalms* to this, was that *Hymn* which he composed in pursuance of this *Vow*: And in which with all the *height* of *Poetry*, and in the most *exquisite Form* that *Art* and *Piety* joyn'd together and assisting one another could produce; He sets forth the *Glorious Goodness* of God, to the *Whole World*, but especially to *Mankind*; and among them more particularly to such as duly *serve* him, and put their *Trust* and *Confidence* in his *Mercy*. And in conformity to whose *Example* it will behove every One of us this *day* to lift up our *Hearts* to *Heaven* in *Songs of Praise* to that God, who has now again in our *Case*, as He did heretofore in *Dauids*, in so extraordinary a manner made Good the *Character* of the *Text* to us; *It is He that Giveth Salvation unto Kings, that hath delivered David his Servant from the hurtful Sword.* Jonas i. 16. &c.

But

But of our own concern in this *Duty*, I shall take Occasion to speak more particularly hereafter. In the mean time having thus briefly consider'd in the General, What those Grounds were upon which the Holy Psalmist took up the Resolution you have seen in the Words of the Text, *I will sing a new-song unto Thee O God*: Let us for our further Direction in the Duty before Us, enquire more expressly, What the Subject of his Praise was, and what Ours ought at this Time to be?

Now this He tells Us in the next Verse; viz. that it should consist in a Grateful Acknowledgment of Gods particular Providence.

¶ See R.
Kimchi in
loc.

(1st.) Over || All *Kings* and *Princes* whatsoever, more than over other Men: *It is He that giveth Salvation unto Kings.*

(2dly.) Among Them in a more especial manner over *Himself*, more than any Other King besides: *It is he that giveth Salvation unto Kings; and delivereth David his Servant from the hurtful Sword.*

And (1st.) That we ought to bless God for that particular Providence he is pleas'd to exercise over *Kings* and *Princes*, beyond what he usually does over other Ordinary Persons. ||

¶ See Cic.
de Nat.

Deor. l. ii. ad fin. *Qua ratio Poëtas, maximèque Homerum impulit, ut principibus Merorum—certos Deos discriminum & periculorum comites adjungeret. Vid. pl.*

For let not the Greatest Monarchs mistake themselves, as if it were their own Power or Conduct that secured them against those many and imminent Dangers to which their very Place and Station continually

continually exposes them. But rather let them consider, || What would all their Guards and their Attendants, all their mighty Power and Forces avail Them, were there not a superiour Eye of Providence continually

|| Οὐ γὰρ ἐξαρτοῦνται ἐκ σώματος εὐλακας, ἀλλ' ἡ τῆ Θεοῦ βοήθη σὺν ἐνεδαν. Hieracl. in Vs. 10. Huj. Psal. Et Supr. in Vs. 1. Vid. Cat. ib. in Vs. 2.

watching over them, to protect and preserve them?

That a whole Nation should stand in awe of one single Person, whom they all know to be but a Man like unto themselves; That they should obey his Commands, and tremble at his Justice: That those who oftentimes despise their own Lives, should yet not dare to strike at His; but startle at the very Thought of doing him a Mischief: 'Tis not their own Wisdom, or Power or Resolution, 'tis not the Name or Ensins of Majesty, that can be thought sufficient to work such a Restraint. It is the Providence of that God by whom Kings reign, and Princes decree Prov. viii. Justice, that alone is able to give such a Reverence¹⁵ and Security to them. He has set his Stamp of Majesty upon them; He has declared them to be his Ministers: and this forces even the most Violent Men Rom. xiii. to have such a regard for them, as nothing but this^{1, 2, 3.} could ever engage them to.

And this I say ought at all times, but especially on such Solemn Occasions as these, to be esteem'd a Matter of especial Praise and Thanksgiving to God for it.

For were it not for such a Restraint as that we Hierocles^{de Prov. p. 18.} have now been speaking of, What would become of All the Peace, and Order, and Government of the World? Kings might enact Laws; they might settle our Liberty and Property at Home, and enter into Leagues of Peace and Commerce Abroad: But alas! What precarious things would All these be, were they

they left open by God to the *Violence* and *Fury* of every bold *Invader*; and no longer to be of any Force, than till some *desperate* and *turbulent* Spirits should be found to run All things into *Disorder* and *Confusion*?

Rom. xiii.
1, 5.

But Blessed be God! who has not given Us up to the *Wild Passions*, and *ungovern'd Appetites* of *Wicked* and *Violent Men*. But as he has laid the strongest *Obligations* upon Us to be *subject* to the *higher Powers*, not only for *Wrath* but also for *Conscience* sake; to obey their *Laws*, and support their *Government*; to bear with their *Infirmities*, and if Occasion be, even *Suffer* too rather than dare to *resist* their *Authority*: So has he *impress'd* on our *Minds* a certain *Awe* of that *Power* which he has put into their hands, that will not permit us, no not in our very *Hearts* to *despise* or *disregard* them; and by frequent *Instances* of his *Vengeance* has effectually assured us, that there is a *Singular Eye* of *Providence* that overlooks them, and that no One shall lift up his hand against them and go unpunish'd.

1 Sam.
xxvi. 9.

This as it is the Great *Security* of all the *Peace* and *Quiet*, of all the *Happiness* and *Prosperity* which we Enjoy; So ought we upon all *Occasions* to be ready to declare our Sense of it, by our *grateful Acknowledgments* to God for it. But the *Royal Psalmist* had a yet more particular *Subject* for his *Praise* than this. For

(2^{dly}.) This God who has such a *near* and *tender* regard for All *Kings* and *Princes* whatsoever, above *Other Men*; did in a *Singular Manner* shew his *Concern* for *Him*, more than for any *Other Prince* that then lived in the *World*.

IF

If we consider Him before his coming to the Throne; From how many *Dangers* did it even then please God to save and deliver Him? Let the *Hazards* which he run with the *Lion* and the *Bear*; His Encounters with *Goliath* first, and then with whole *Armies* of the *Philistines*: His narrow escape from the † *Javelin* of *Saul*; and his yet more narrow escape from the *Hands* of those * *Murderers* whom he sent on purpose to slay him: Let the Perils he underwent when || *Saul* with his Army hunted him up and down from place to place; forced Him to flee sometimes into the *Wilderness*, among the *Wild Beasts* for Refuge; at other times into the *Enemies Country*, to those very † *Philistines* whom he had so much enraged by his frequent Encounters against them; not to mention any more Particulars, declare to us.

1 Sam. xvii.

34, 34.

|| Ib. c.

xviii, xix.

Sec.

† 1 Sam.

xviii. 11.

* Ib. xix. 20.

|| Ib. Ch. xxii

xxiii, xxiv.

Sec.

† 1 Sam.

xxvii, xxviii

Nor were those he underwent, 2dly, after he came to the Throne any less remarkable: Whilst the Kingdom was yet divided against Him, and but one of all the Tribes of Israel stuck firm to Him, and own'd his Authority for above Seven years. And when at last it pleased God to unite the whole People under him; no sooner was He free from those Civil Disturbances at Home, but a Foreign Enemy forthwith invaded him from Abroad, and again exposed him to New Dangers.

2 Sam. Ch.

ii, iii, iv.

|| Ib. Ch. v. 5.

---17.

But out of all these Difficulties God deliver'd him; and were it necessary for me to go on to the following parts of his Life, we might find yet greater Instances than these of his Wonderful Preservations of him. And as 'tis certain that no One ever took more Care to magnify the Mercies of God, than David did; So I may say that never had any Prince greater

C

greater

greater reason than He had ſo to do : Who ſeems to have been *choſen* by God out of all the *Kings* of the World, to ſhew what a tender regard the *Almighty* has to his own *Minifters*, whiſt they take care to *live well*, and to *demean* themſelves as becomes that *Place*, and *Character* which he has beſtow'd upon Them.

This then was the *Caſe* of the *Royal Pſalmiſt*, when he reſolved upon that *Song of Eucharift*, of which the *Text* ſpeaks, in acknowledgment of all thoſe *Bleſſings* which God had Vouchsafed to Him. And if we Enquire into the *Reason* of all this, What it was that moved God to ſhew ſuch a particular regard to this *Great Man*; I think we may give theſe two Accounts of it.

1ſt. That He was *King* of Gods own *peculiar* People; that *People* which he had choſen out of all the Inhabitants of the Earth to be his *own Inheritance*. To whom alone of all the *Nations* of the World he had *Declared* his *Will*, and given many *noble Discoveries* of himſelf; whiſt the reſt of Mankind lay in a miſerable State of *Darkneſs* and *Idolatry*: And of whom therefore he took a *ſingular Care*, more than of any Other *People* or *Country* beſides.

Now if God had an *eſpecial regard* to the *Jewiſh Nation* more than to any Other; If he kept as it were his *peculiar Reſidence* among them, and maintain'd a more than ordinary *Communication* in all other reſpects with them: It ought not to be wonder'd, If we find him in a ſingular manner *watching* over their *King* too, more than over thoſe of any Other *People* or *Nation* beſides, and in an extra-

Pſal. 135. 4.
Deutr. iv. 7.
8, 32, &c.
2 Sam. vii.
23.

Exod. xxv.
8.
Jer. vii. 12.
Ezek.
xxxvii. 26.

extraordinary manner careful to *save* and *defend* Him.

But this is not yet All: For if we look into the *History* of the *Holy David*, we shall find that God did not only favour Him more than any *King* of all the *Nations* round about Him, but more than any other *King*, even of *Israel* its self. And therefore I add

2dly. That this Great Man was not only *King* of God's own peculiar People; and as such the *Guardian* of his *Laws*, and *Supporter* of his *Worship*: But he was moreover Himself a most excellent *Person* too, A *Man*, after God's own Heart; and by his own *Piety*, no less than by his *place* and *Character* in a more particular manner intituled to the *Divine Care* and *Protection*.

1 Sam. xiii.

14. Psa. v. 12.

xxxiv. 15.

17. xxxvii.

17. &c.

And this is what I take to be implied in that *Expression* of the *Text* where He calls himself God's *Servant*; It is He that giveth *Salvation* unto *Kings*, who delivereth David his *Servant* from the *Hurtful* *Sword*.

|| Intimating to us, that it was This *Relation* in which he stood to God above all other *Kings*, and indeed almost beyond all Other *Men* that ever lived in the *World*, of being *Zealous* and *Faithful* in his *Service*, that Engaged his *Providence* to such an extraordinary *Concern* for Him.

|| Compare 1 Chron. x. 13, 14. with Joseph. Ant. L. vii. c.4. Where speaking of *David's* Care in this particular, He observes: That it was the Neglect of this that ruined *Saul*: *ἡ γὰρ ἐστὶ Σαῦλος βασιλεὺς οὗ τούτου ἡμετέραν ἐκ ἀνείκελτον ἐστὶν ἡμετέραν.* 2 Sam. vii. 8. 1b. xxii. 21, &c.

And if we look into all the following *Reigns* we shall find, that according as any of his *Successors* shew'd themselves either || careful for *Gods Service*, or * *negli-*

|| 1 Kings

xv. 4.

2 Kings x.

30. 2 Chron. xv. xvii. 5. xx. 37. xxvi. 5. xxvii. 6. * 1 Sam. ii. 30. 1 Kings xi. 11, 31, 33. xiv. 9, 10. xv. 29. xvi. 12, 13, 19. xvii. 18. xxi. 10. 2 Chron. xii. 5, 6, &c. xiv. 14, 15.

C 2

gent

gigent of it ; Accordingly God appear'd to be more or less careful to *prosper* and *protect* them.

See 1 Kings c. x. Whilst *Solomon* continu'd to walk in the Steps of his *Father David*, never was any *Prince* more *Great* or *Honourable* than He was. But when *Peace* and *Plenty*, His *Wives* and his *Pleasures* corrupted his *Religion*, and made Him *halt* between *God* and *Baal*, the *Temple* and the *Groves* : tho' for his *Father* —9. *David's* sake *God* would not *rend* the *Kingdom* —14. from Him in his own time, yet He *threatned* to *de-* 23. 26. *prive* his *Son* of it ; and raised up many *Dangers* and *Troubles* against him, to disturb his *Peace*, and diminish his *Glory*.

On the other side we are told of *Hezekiah*, 2 Kings xviii. 5. *That after Him was none like Him of all the Kings of Judah, nor any that were before Him. For he clave to the LORD and departed not from following Him, but kept his Commandments which the LORD commanded Moses. And what the Consequence of his Piety was we read in the very next Verse ; And the LORD was with Him, and he prospered whithersoever he went forth.*

It were an Easie matter to add many more *Ex-* *amples* in proof of this Remark, were it at all necessary to insist upon it. The *Summ* of all is this ; That as *God* do's in a particular Manner Exercise his *Providence* in the *Preservation* of *Kings* and *Princes* above other Men ; so among *them* he is yet more especially careful to *prosper* and *protect* Those who *profess* his *true Religion*, and take care both to *Live themselves*, and as far as they are able, to engage their *People* too to *live* according to the *Rules* of it.

Indeed

Indeed there are Certain Seasons when God suffers the *Best Princes* not only to fall into some lesser *Dangers*, but it may be utterly to be cut off by *Wicked* and *Violent Hands*. When the *Sins* of a *Nation* are come to their full Period, So that all the *Piety* and *Prudence* of their *Governours* are neither able to *reclaim* them from their *Evil ways*, nor to *intercede* with God for a longer Forbearance of them.

Such was the Case of the *Jews* in the time of *King Josiah*; a better *Prince* than whom never sat upon the *Throne* of *David*. Yet God suffer'd him to fall by the Hand of *Pharaoh-Necho King* of *Egypt*, that so he might not survive the *Fortunes* of his *Country*, nor see the Evil which was then just ready to break in upon it. And when *Schism* and *Faction*, when *Base Designs*, and *Open Immoralities* had in like manner prepared Us of this *Country* for some great *Destruction*: We know how it pleased God from small Beginnings, and unforeseen Accidents, to throw us into a *miserable State* of *War* and *Confusion*; and to deprive us at once both of an *Excellent Prince*, and with him of our *Church* and *Monarchy* too.

But then even this God appoints in *Mercy* to them, when it would really be more Grievous to them to *Live* than to *Die*: And the Misfortune generally is not so much theirs, as the *Country's* or *Nation's* from which they are taken.

And so on the Other hand, There is a time when the *Worst Princes* are strangely preserved; tho' yet even then we may observe that for the most part they *perish* miserably in the *End*. When God raises them up to be the *Scourge* and *Plague* of a *wicked*

Hosea x. 3.
& xiii. 11.

2 Kings
xxiii. 26.

2 Kings
xxii. 16, 17.
xxiii. 26.

2 Chron.
xxxv. 20,
&c.

2 Kings
xxii. 18, 19,
20.

Isai. lvi. 1.
2 Kings
xxii. 18, &c.

Jer. xxv. 12.
L. 18.

Jer. xxv. 9. *wicked World*; and makes use of them as he did
 xliii. 10. sometimes of the *Kings of Egypt and Babylon* here-
 Ezek. xxvi. tofore, to punish the *People and Kingdoms* round
 7. about Them.

But otherwise, I believe it will generally be found true, that the more Careful any *King or Prince* is to *live well*, and *govern justly*, and do what in Him lies to *propagate* a true Sense of *Piety* among his *People*, the Happier He proves; and is the more *Eminently preserved* by God, as he is certainly the more *dearly Beloved* by Him.

And good reason there is why God should observe this *Method* with them: For

[1st.] This, if any thing, will lay the *Strongest Obligations* upon such *Persons* to be Very careful to support the *Honour* of God, and the *Credit of Religion*: When once they shall perceive that their *Welfare* in this *present World*, as well as their *final Happiness* in the *Other*, depends upon it.

Themist.

Orat. xvii.

p. 462.

Ed. Paris

4^{to}.

And I need not tell you what a mighty *Advantage* this must needs bring to *Vertue and Piety*; To find not only a *Refuge* in the *Courts of Princes*, but a *Respect and Encouragement* too: And be countenanced by those whose very *Examples* are *Influential*, and will contribute more to the promoting a *Sense of Religion* in the *World*, than all the *Motives* or *Arguments* that we can urge, will ever be able to do without it.

[2^{dly}.] Such a Procedure as this gives a Great *Justification* to the *ways of Providence*, in the *Menagement of Affairs here below*. It shews that *there is a God who judgeth in the Earth*: That he do's

not

Psalms

lviii. 11.

not look on as an unconcern'd *Spectator* of the *Affairs* of Men; but when he sees *Occasion*, both can and do's interpose too, and reward or punish the Greatest Persons, according to their *Works*.

The *Fortunes* of *Princes* as they are placed in a much *Higher Sphere* than those of *Other Men*, so are they by consequence more *Conspicuous* too; and lie open a great deal more to *publick Observation*. And when once it shall be remark'd that they *flourish* or *decay*, are either *Exalted* or *Cast down*, according as they *live* or *not* in the *Exercise* of *Piety*: This will effectually *silence* all the *Cavils* of the Greatest *Sceptick* in his *Disputes* against a *Providence*; and force him whether he will or no to confess, that *Verily there is a reward for the Righteous*, doubtless there is a God who observes whatsoever is done by us, and will not suffer the *Wicked* always to go unpunish'd.

Habet hoc primum magna Fortuna, quod nihil rectum, nihil occultum esse patitur. Plin. Paneg. c. 83.

Again, [3^{dly}.] It is commonly alledged, and I think very truly too, that *Kingdoms* and *Nations*, are therefore either rewarded or punish'd in this *World*, because they shall not as such be judg'd in the *Other*. And the same may be said of their *Rulers* too: When the Greatest *Monarch* goes down into the *Grave*, all his *Pomp* and *Power*; His *Titles* and *Majesty* perish together with him. And he shall stand in *Judgment* in the same undistinguish'd *Rank* with the meanest of his *Subjects*.

Whatsoever *Reward* therefore God shall please to give to such an One as a *King*, it must be all in this *present Life*. Now tho' I will not deny, but that those who employ their *Power* and *Authority* which
God

God has committed to them to the *Ends* of *Vertue* and *Religion*; to promote the *Peace* and *Welfare* of their *Country*, and as far as they can, to procure the *Happiness* of all the *Nations* round about them; both may receive a *super-abundant* reward for it, and I doubt not shall receive a more than ordinary *Retribution* in the *Other World*: Yet I cannot but think there may be some reason too, why they should meet with some *part* of their *Recompense* in this. And since to their *private Piety* as they are *Christians*, they add a *publick Concern* for the *Glory* of *God*, and the *Good* of the *World* as they are *Princes*: Tho' I dare not say that God in *Justice* ought, yet I think we may affirm that 'tis not without good reason that he do's vouchsafe in a singular manner to watch over them, as a *common Blessing* to *Mankind*; and prosper their Endeavours in what tends so much to the *noblest Ends* of his *Providence*, to his own *Honour*, to the *Interest* and *Reputation* of his *Religion*; and in one word, to the *publick Advantage* both of *Mens Peace* and *Tranquility* in this *Life*, and of their *Everlasting Happiness* and *Salvation* in the *Other*.

And this may suffice for the *first thing* I proposed to speak to, Of the *General Obligation* which lay upon the *Royal Psalmist* thus to praise God; and of the *particular manner* wherein he engaged to do it. I shall add but very little as to the *Other Consideration*,

IIly. Of

Idly. Of the *Prayer* with which he *closed* up his *Thanksgiving*: *Save me and deliver Me from the hand of strange Children, whose Mouth speaketh Vanity, and their right hand is a right hand of falshood.*

I have before observed, that the *Enemies* against Whom *David* here *prays*; and whom he brands with the *Ignominious Character*, of a *Vain, Idolatrous, and Perfidious People*, were the *Philistines*, who declared *War* against him, immediately upon his being *Anointed King* in *Hebron*. Now tho' by the *Blessing* of *God* he had already obtain'd two considerable *Victories* over them, whereby he was for the present at *Ease* from them: Yet he knew, that by the assistance which the *Neighbouring Countries* were all ready to lend to them, they would again be in a *Condition* in a little while to make *Head* against him; and he doubted not but that as soon as ever they were able, they would be *Treacherous* enough to do it.

And it was upon this *Apprehension*, that having first given *Thanks* to *God* for his present *Deliverance*, he in the next place subjoyn'd his earnest *Request* to him, that he would in like manner *preserve* him from their *Attempts* for the time to come. And how necessary such a *Prayer* was, the Event shew'd. For it was not very long before he was again engaged with them: And then *God* remembered his *Prayer*, and not only *deliver'd* him out of their hands; but *strengthen'd* him in such a manner, till at last after many *Encounters*. He utterly disabled them from giving any farther *Trouble* to Him.

But I insist too long upon the Consideration of these *Words* as they lie before me in this *Psalms*: And the *Solemnity* of this *Day* calls me off to another *Appli-*

D

cation

See Jos.
Ant. l. vii.
cap. 4.

2 Sam. viii. 1, &c. xxi. 15. &c. Compare with xxii. 1. See Joseph. Ant. lib. vii. cap. 10. Μετὰ δὲ πάντων τούτων μάχης ἐκ ἔτι τοῖς Ἰσραηλῖταις ἐπολέμουν.

cation of them. And tho' I doubt not but you have in a great Measure prevented Me in your *Reflections* upon the foregoing *Parts* of this *Discourse*; yet I cannot conclude without pointing out to you somewhat more plainly, how great an Interest we have in the *Subject* of it.

And If. As to what concerns the *Eucharistical part* of the *Text*, never had any *People* greater Reason to joyn with *Holy David* in his *Thanksgiving* to God, than *We* of this *Nation* at this *Time* have.

For indeed, when did God ever more eminently shew himself to be the *Saviour of Kings*, than in those frequent and signal *Deliverances* which he has afforded to our own *Royal Sovereign* from the *Hurtful Sword*?

If (1st) We consider his *Personal Deliverances*; I may venture to affirm, That never did any *Prince* more generously expose himself for any *People*, than his *Majesty* in these late Years has done for *Us*; nor I think ever did any more narrowly escape with Safety out of them.

For not to say any thing of the *Common Hazards of War*; tho' perhaps no *Prince* either undertook more *Expeditions*, or carried them on with greater *Diligence*, or appear'd in them with more *Courage*; or Ended them with better *Success*; or less consider'd His own *Safety*, in comparison of the *publick Good*, than our *Royal Master* has done, since the time of Him of whom our *Text* speaks. I can scarce yet without *Astonishment* remember, How near the *Fatal Blow* came to him, which had not the watchful *Providence* of God, for sure nothing else could have done it, prevented, must for Ever have quench'd the *Light* of our *Israel*; and have at once put a *final period* both to his *Life*,

At the
Boys in
Ireland.

2 Sam.
xiii 17.

Life, and in that to all our *Hopes*. But that God who raised him up to assert his *Cause*, and to vindicate the *Liberty* not of this *Country* only, but of all *Europe*, from the *Rage* and *Power* of its *Common Enemy* and *Oppressor*, had yet more *Victories* for him to obtain: And therefore he heard our *Prayers*, and cover'd his *Head* in that *Day of Battle*; and sent him back to us with so much the *Greater Joy*, by how much the nearer we were to have been utterly deprived of Him.

But that which ought yet more to be consider'd by Us, and to raise up our Souls to a still greater height of *Thanksgiving* for this *Deliverance* is; that as his *Danger* was *Imminent*, so was it of such a *Nature* too, that nothing but the same God who preserved *David* heretofore from the *Hurful Sword*, could have delivered our *King* from the *Stroke* of it.

Here was no room for *Counsel* or *Advice*; No Opportunity for any *Humane Means* to have interposed for his *Preservation*. Neither the *Courage* of his *Bravest*, nor the *Conduct* of his *Wiseest Servants*, could have stood him in any *Stead*. No; it was that God who did *Deliver* Him, that alone was capable of doing of it: *And therefore not unto Us, O Lord, but unto thy Name be the Glory of it.* Psalms CXV. 1.

And these are such *Circumstances* as would at any *time* have engaged us to a *lively Sense* of so great a *Deliverance*: But at such a *time* as that was, in which God was pleas'd thus wonderfully to *preserve* him, to restore him again to us; this is what gives a singular Addition to the *Blessing* of it.

For a *Nation* to be deprived of a *Good Prince*, a *King* endued with all those *Royal Vertues*, which even the *Enemies* of our *Great Sovereign* cannot deny to be most *Conspicuous* in Him; must certainly at any time have been a very great *Calamity*, and what would

have call'd for the *Lamentations* of all that truly valued either the *Honour* or *Welfare* of their *Country*.

But to have been *deprived* of such a *Prince* in a time of *Trouble* and *Difficulty*; when nothing but his *Conduct*, his *Courage* and *Reputation* could possibly have prevented Us from an utter *Ruin* and *Confusion*: I want words to express how *Fatal* the *Consequence* must have been of it.

And yet this, or rather if possible, somewhat beyond all this was our *Case*, when *God* sent us this great *Deliverance*.

Our *Enemies* defied us from *Abroad*; They *threatened* us even there where we thought our selves the most *Secure* against Them: Where we were wont till now to give *Laws*, and strike *Terror* into all other *Nations* besides. And had they obtain'd this farther *Advantage* against us; What could have hindred but that our very *Name* and *Nation*, our *Liberties* and *Religion*, must for ever have been buried in *Reproach*, and *Desolation*?

Nor was the *Insolence* of *Those within* any less, They began already to devour us again in their *Hopes*; and expected only when the *Happy Minute* should come, that would again have put them in a *Condition* to have accomplish'd their *Wicked Designs* against us.

Thus did all things seem manifestly to threaten us with *Ruin* and *Confusion*. Nothing now remain'd but the *Dread* of our absent *Prince*; and whom tho' at the *Greatest Distance* they cannot but *tremble* at, to rescue us from these *Dangers*. And we may truly say, it was the *Reputation* of his *Name*, and the *Apprehension* of his *Conduct*, that then kept us in *Peace* and *Quiet*, when We justly fear'd that all was running into *War* and *Tumults*. And had the *Providence* of *God* then fail'd him; had not the *Almighty* in a most wonderful man-

ner preserved Him; and given him a more than Ordinary Success in his Undertakings: We should now have been perhaps One of the most Miserable, to be sure one of the most Slavish and Contemptible Nations in the World.

I should much exceed the Bounds of such a Discourse as this, should I go on particularly to recount to you what mighty Deliverances God has again vouchsafed to Him, since that of which I have been hitherto speaking. To what Dangers he has been exposed in an Element that of All Others has ever been the most Contrary to Him? What new Hazards he has again encountered in the Field? And all this for our sakes, to promote our Welfare, and if it be possible, secure it to all Succeeding Generations.

Blessed be God! Who has again brought Him back to Us in Health and Safety, and Crown'd him yet once more with Honour and Victory. That has turn'd those Dangers we before lay under, into some Hopes, that I do not lay into a fair Prospect of Peace and Security. That has restor'd our Country its King, Our Church its Defender, and all of us Our publick Welfare and Security. And who if We be not our selves wanting to his Desires, shall by the Blessing of the same God, not only save us from Ruin, but repair our Credit, and revive that Spirit amongst us which enabled our Ancestors so Gloriously to Triumph over their Enemies heretofore: And shew that it is not in vain We either bear the Arms of France, or pretend a Right and Title to it. That Our Nation is still the same it ever was, and has only wanted a Prince to lead it on. And having now at last met with such a One, who can tell but we may yet see that Proud Monarch at last shewn no longer to be Invincible? But that a King of England, supported by the Favour of God, the Justice of his Cause, and the Courage and Affections of his People, is still able to give

a Check to his *Carrier*; And deliver *Europe* from the *Insolence* of a *Power* which it had never fear'd, had not the *Pacifick Tamper* of our late *Princes*, and even the *Help* of our *Arms* unhappily rais'd it to too *Great a height*, either for the *Common Peace*, or our *own Security*.

Which brings me to the Consideration of that *Other sort of Deliverances* which God has vouchsafed to our *King*, as he did to *David* heretofore, viz.

2dly. From the *Force and Power* of his *Enemies*.

And this again carries me into a new *Field of Discourse*, and ministers another *large and noble Subject* to us of *Praise and Thanksgiving*.

It is but a little while since we seem'd to have been a *Nation* mark'd out by *Heaven* for *Ruin and Destruction*. † Our *Religion* and *Liberties* were begun to be both equally *trampled* under foot. Our *Laws* were *overruled*, and become no longer of any *Ule* to us: The *very Legis-lative Power* its self, ‖ contriv'd by our *Ancestors* in such a manner as to be the *Great Security* of the *Subject*, and *Barrier* against the *Arbitrary and unbounded Power* of the *Prince*; by † *Secret Practices*, and *unwarrantable Attempts* endeavour'd to be turn'd against us, and made the *very Means* of running us into *Slavery*.

In the midst of this Distress, God rais'd up a mighty and *unexpected Salvation* for us. A *Prince* not less *injur'd*, but much more *able* to assert his *Rights*, and *exact a Satisfaction* than *We* were. And God prosper'd his *Enterprize* in such a manner, as I believe is not to be *parallell'd* in *Story*, nor will *Posterity* perhaps believe it.

See K. F's Letter to the E. of Fev. about Disbanding the Army, with the E's Letter thereupon to the Prince of Orange.

That there should be a *Conquest* without a *Battle*: A *Kingdom* peaceably *Deliver'd* up by a *Prince* to his *greatest Enemy*; who had at the

same

same time to all Appearance a better Force actually in the Field to defend it, than the Other had to force him out of it.

But what can be done, when God *insatuates* Mens Counsels, and strikes a Terror upon their Hearts, that will not suffer them bravely to defend, what they have Vainly undertaken? And tho' Subjects for Conscience sake may submit to the most unjust Usurpations, and not dare by Force to Right themselves: Yet I think few have ever been so delicate in their Obedience, as to esteem themselves under any Obligation to fight themselves into Slavery; and contend for their Chains, with those who would set them at Liberty from them.

Thus did God begin to Save us from our Enemies, and from the Hands of those that Hate us; Or rather in the words of the Text, from the hands of strange Children; whose Mouth speaketh Vanity, and their right hand is a right hand of Falshood. But we have yet more than this to fill out our Hymns of Praise and Thanksgiving. God has not only saved Us from this Danger within, but has preserved us too from that which was the natural Consequence of it, the Fury of War Abroad: And given such a Success to our Arms, as I am perswaded the most Sanguine amongst us, could hardly have flattered Himself withall.

Luke I 74

When was it ever heard before, that a little weak Town, and a few undisciplined Men, baffled all the Attacks of a numerous Army, provided with all things necessary for the reducing of it: And at last forced them, after a Siege of Fifteen Weeks, to quit their Attempt as Vain and Unpracticable?

That a whole Kingdom, fenced by Nature to a degree of being almost impregnable; supported by Men every way engaged both by Interest and Religion, by all their Hopes of this World and the Other, to do their utmost

to

to *Defend* it; Assisted by a *Powerful Force* from *Abroad*, and to all this, animated with a *Spirit* of *Hatred* and *Revenge*; should yet in *two years time* be reduced to that *Degree*, as not to let the least corner of it remain *Unconquer'd*?

Where can we find any *Instances* that may serve to parallel the *Battles* that have been *fought*, and the *Attempts* that have been made upon this *Occasion*? Scarce did ever *Despair* its self oblige Men to run such *Hazards* as our *Forces* have freely done; and that by the wonderful *Providence* of *God*, with *Success* too.

Nor let any here *Object* either the *Treachery* or *Cowardise* of our *Enemies*; as if it were to those we ought to ascribe a great part of that *Success* we have had against them. But rather let us attribute these *Blessings*, as most certainly we ought to do, to the *Favour* of *God*; to the *Justice* of our *Cause*, and to the *Fortunes* and *Bravery* of our *Princes*; dear to *Heaven*, and raised up by it to be the *Instruments* of *Providence*, in *reforming* the *Manners*, and *redressing* the *Oppressions* of an injured and groaning *World*: In short, to the *Help* of that *Hand* which has so plainly shewn its self in all this *Deliverance*; that we may with *Assurance* cry out with the *Holy Man* in our *Text*; *It is the LORD who Giveth Victory unto Kings; that hath delivered David his Servant from the Hurful Sword.*

And having thus fulfill'd this *first part* of the *Duty* of this day; let us now to our *Tribute* of *Praise* and *Thanksgiving* add,

2^{dly}. Our *Prayers* too, that He would vouchsafe to *Accomplish* what He has thus graciously *begun* for Us; and not cease to *protect* our *King* and *Prosper* his *Arms*, till he shall have finally *deliver'd* us out of all our *Dangers*.

It was the great Complaint of *David* heretofore, and what made him so much the more Earnest in his *Requests* to God for his Assistance; that his *Enemies* were Men of no *Religion*, neither whose *Faith* could be rely'd on, nor could any thing keep them from doing him a Mischief, but only their being reduced into such a *State*, as not to have it in their Power to hurt Him.

This is the *Character* which He gives Us of Them in the *Text*: And what a deep Impression the Consideration hereof made upon his Mind we may see by this, that he not only insists upon it, in his *Prayer* to God, against Them, as one great *Motive* to implore his Help for the utter Destruction of them; but repeats it again and again: *Send thine hand from above*, says He, *rid me and deliver Me out of the Great Waters, from the hand of strange Children, Whose Mouth speaketh Vanity, and their right-hand is a right-hand of Falshood*, *Vs. 7, 8.* And again, *Vs. 11. Rid me and deliver me from the Hand of strange Children, whose Mouth speaketh Vanity, and their right-hand is a right-hand of Falshood.*

So that then if We would know how far we are concern'd to joyn with *David* in the *Prayer* before us, we must stop a little, and consider how nearly our *Enemies* resemble his. And if upon the Enquiry it shall appear that they come up in every particular to the full *Character* of those in the *Text*; If it shall be found that We have now to do with the same *Strange Children* that he had heretofore, *Whose Mouth speaketh Vanity, and their right hand is a right hand of Falshood*: Then doubtless it must remain that we ought also to pray as he did, that God would *rid us* and *deliver us* out of their *Hands*.

And 1st. As to what concerns the Point of *Religion*; they are in the utmost import of the *Phrase*, *Strange Children*. They not only differ from us both in their *Faith* and *Worship*; but they do what in them lies to Destroy our *Religion*, and even *Our selves* for its sake.

E

How

(a) See a Catalogue of them set out in Triumph by Monsieur le Feure, Nouveau Recueil: a la fin de la 3^{me} Partie. Monsieur Varillas boasts that they were 2150.

(b. c.) See * *Plaints des Protestans*: * *l'Etat des Reformez en France*: * *Lettres Pastorales de Mr. Jurieu*: * *Recueil de Mr. le Feure*: * *Defense des libertez des Eglises R. de France*.

How many (a) *Protestant Churches* have within these few Years been *Demolis'd* by them? What (b) *Multitudes* of our Brethren have they *Persecuted* even into *Strange Countries*? And with what unheard of (c) *Cruelty* have they treated such as could not escape out of their *Hands*?

Nor did their *Fury* stop within the *Bounds* of their own *Country*: It reach'd even into *Forreign Lands*? And they did what in them lay to promote the same Treatment to them all the *World* over: I need not tell you by whose means the Ancient

(d) See an Account of this in the *Letters* between the D. of *Savoy* and the Fr. K. translated from the Originals, and Printed, Anno 1690.

(d) *Churches* of the *Valleys* were almost totally extirpated. And how fast the same Design was carrying on in our own *Country*, you all very well know.

When the *Decree* for revoking the once supposed *Irrevocable Edict* of *Nantes* was resolv'd on; It was not thought sufficient to extend the *Fury* of it to the *Subjects* of the *Crown* of *France* only, but they struck even at *Forreigners* too. (e) And all

(e) Arrest du 11. Janvier. 1636. — A la charge qu'ils ne pourront faire dans le Royaume aucun Exercise de leur Religion.

the *Grace* that could be allow'd them was that they might *live*, and *Traffick* in that *Country*, but then they must not Exercise any *Act* of

Religion within its *Territories*.

Nay but this was yet too much, and therefore

(f) Du 12. Juillet. 1686. Art. 1. Nous defendons a tous Ministres de la R. P. R. tant Francons qu' *Estrangers* de rentrer dans notre Royaume pour quelque raison qu' pretexte que ce puisse estre — & en cas qu'il s'y en trouve — voulons qu'ils soient punis de MORT.

another (f) *Edict* was sent out, and such as I believe was scarcely ever heard of before; forbidding all *Ministers*, as well *Strangers* as *French*, to come into that *Kingdom* upon any account whatsoever, upon *Pain* of *Death*. I

I shall not now enquire how consistent such *Decrees* See their
as these are with the *Common Laws* of Nations; Or Majesty's
whether it ought not justly to excite all other *Princes* *Declarati-*
to rise up and unite against Him as their *Common* on of War,
Enemy, who thus sets himself up, * *Alone against All.* against the
• *Un a Tous*

|| As if he were indeed, what some
of his *Flatterers* doubt not to repre-
sent Him, the *Universal Monarch*;
and all other *Princes* but as so many
Slaves and *Vassals* to Him. But
sure I am that our *Prayers* cannot
but be Seasonable and even Pious
against such an *Enemy*; who is not
only a *Stranger* to the *True Religion*,
but one of the *Greatest Persecutors*
of it that ever was; and as such
may well be look'd upon by us, to
be *Gods Enemy* no less than *Ours*.

|| See le Fevre, in his *Dedication*.
On se persuaderoit difficilement,
que Vous eussiez forcé toute l'E-
urope a embrasser les Conditions de
Paix qu'il avoit plu a V. Majesté de
luy prescrire. Que vous eussiez
Obligé des Souverains a venir im-
plorer votre Clemence, aux pieds de
vostre Trone. Nor is this any more
than what their publick *Inscripti-*
ons justifie: In one we find this
Verse: Undarum, Terræque po-
tens, atque ARBITER ORBIS.
In another He is set forth under the
Emblem of the *Sun*, at whose
breaking out all the other *Princes*,
like so many *Stars* disappear; with
this Motto, UT PATET, ISTA

LATENT. Particularly with relation to *England*, a *Lion* is represented running from
the Cock; with this Motto, *Veni, Vidi, Vici*. And to mention no more, in another
Medal the King of *France* is drawn standing with the *Globe* on the Point of his *Sword*,
vaunting that he do's what he pleases with it; *Quod libet, licet*. See the *Collect.* of
Father *Menetrier*.

But, 2dly. And to carry the *Parallel* yet higher:
We have to do not only with *Strange Children*, as
David also had; but with such whose *Mouths* also
speak Vanity, and their *right hand* is a *right hand* of
Falsheood. That is in other words with such as can
never securely be *trusted* by Us, whilst they are in a
Condition to do us a *Mischief*.

A sufficient Argument of which may I think be
taken from the Consideration of those *Measures* by
which they have acted in this *last Reign*; and grown
up to that *Power* which is now become so *formidable*
to all *Europe*. For give me leave freely to remon-
strate it to you: When did they ever neglect by any

c
 es; an Ac- means to *enlarge* their *Borders*, and encroach upon all
 count of their *Neighbours* round about them? What little *Pre-*
 All this in *ferences* have many times served them so to do? And
 a little *why* then should it be thought that they will be more
 Tra^{ct} late- careful to *repress* their *Violences* and keep within the
 ly Reprin- Bounds of *Equity* and *Moderation* for the time to
 ted, viz. come, than they have been to observe any such kind
 Christia- of Measures hitherto?
 nismus
 Christia-
 nandus.

The truth is when I consider with what gross *In-*
justice the many *Treaties* of *Pacification* confirmed by

† Charles IX. 1573. gave them
 an *Edict* which He call'd *Perpetual*
 and *Irrevocable*.

This was confirm'd by Hen. III.
 in 1576. and 1577. And again in
 1579. and 1580.

Then follow'd the Great *Edict*
 of *Nantes* under King Hen. IV.

This was confirm'd by Lewis
 XIII. *An.* 1610. & again *An.* 1615.

And by the present K. *An.* 1843.
 and 1632. In the former of which,
 speaking of the *Edicts* before men-
 tion'd, 'tis said; Lesquels *Edits*,
 bien que *PERPETUELS*, nous
 avons de nouveau, entant que be-
 soin est, ou seroit, confirmez, &
Confirmons par ces dites *Presentes*.

† See Def. des lib. des Egl. R. de
 Fr. pt. 111.

that *Maxim* so often charged upon those of the *Other*
Communion. ¶ That *Faith* is not to
 be kept with *Hereticks*, is much
 more *Catholick* than they would
 have it believed to be; but espe-

¶ See the State of the Protestants
 in Ireland, Chap. III § 13. p 169,
 &c. to 178.

cially in those *places* where that *Society* prevails, which
 is of all others the most deservedly *Scandalous*, for being
 the Great *Supporters* of such kind of *Tricks* and *Devises*.

And should this be the *Case*; then I am sure we
 may here also have again another Reason both to look

to

to our selves; and to pray with the *Holy Psalmist* that God would deliver us from such *Enemies*, whose Mouth speaketh *Vanity*, and their right hand is a right hand of falsehood.

But I must now go yet farther; and offer you another Reflection, which will shew us to have still more Reason than ever He had to pray against our *Enemies*. And that is upon the account of that *Ruin* and *Destruction* which they carry wherever they come almost beyond whatever any *People in the World* ever did before.

For however the *Misfortunes of War* are always very deplorable; and they who are esteem'd the most moderate nevertheless allow themselves a great *Liberty* to *Wast* and *Destroy*; yet I think it has been ever judg'd by all *civiliz'd Nations* whatsoever, that there is a † *Moderation* to be observed even against an *Enemy*; and that the *Laws* both of *God*, of *Nature*, and *Nations* require it of us.

It is this that has prevail'd with the *Greatest Generals* heretofore to spare the *Country* of their *Enemy*, as far as might be done without Injury to their own Cause. But alas! Our *Adversaries* are above such Menagements. On the contrary, their delight is to *Ruin* what they cannot *Conquer*; and according to One of their own ‖ *Emblems*, to ravage and destroy all before them. they represent themselves under the figure of a *Bomb* trowing in the Air, with this *Inscription*, *Quocunque cadat, Dat Stragem*.

How many † *Noble* and *Antient Cities* have they but very lately left in *Flames*, and that without the least Reason, that should have moved them to do so? ‖ Even the *Houses of God*, and *Sepulchres of the Dead*; which the most *barbarous* People were wont to regard with *Reverence*, and thought it a *Sacrilege* to violate; have all Partaken in their undistinguishing, and unrelenting *Fury*.

burnt by *Rosen*. ‖ See *Grotius*, l. c. *St. Austin* commends the *Goths* when they took *Rome* for sparing these, *De Civ. D. l. 1. Grot. ib.*

† See this largely discuss'd by *Grotius de Jure Belli*, Sc. lib. iii. ch. 11, 12, 13, 14, 15.

See *Grotius*, ib. l. 3. cap. 11. §. 2. *Themist.* Or. p. 259.

‖ In a late Medal.

Spire, Worms, Bam, &c. See the *Emperor's Letter* to King *James* Apr. 9. 1689. A great part of the *Nor* of *Ireland*.

When

Xenophon,
Oecon. l. 2.

See Diodo-
rus Siculus,
l. 2. To
which Gro-
tius adds
many more
Instances.
De Jure. B.
ac P. l. 3. c.
12. §. 4. &
in Annot.

When the Great *Emperour* of *Persia* declar'd *War* against the *Assyrians*, the *Historian* tells us it was agreed between them, that the *Husband-men* and *Common-people* should on both sides be secure; and the *War* extend, only to those who were *arm'd* for it. And we read that it was a *Constant Law* among others in those *Eastern Countries* to observe the same Measures. But now we see even these *miserable disarm'd People*, not only spoil'd of all they have, but contrary to their own *Agreements*, as well as to *Common-Humanity*, put often-times under the *severest Execution*, when they have nothing but their *Lives* left them to lose.

And when such is the *Cruelty*, and *Fury* of our *Enemies*; Certainly we ought to *pray* with all *Earnestness* to God against *Them*, as we would do against some *devouring Fire*, or a *raging Pestilence*: And beseech him that He would still continue to *deliver us* out of their *Hands*, as well as *bless* him that he has hitherto *preserved us* from it.

Nor let us look upon our selves to be ever the less concern'd to do this, because we do not lie so much *expos'd* to their *Assaults*, as some others may seem to do. It is indeed the singular *Happiness* of our *Situation*, that We cannot presently be surpris'd by *Them*: But yet if we do not timely prevent it, we may be *Conquered*. They who from either *none* at all, or at best but a very small *Power* at *Sea*, are already grown up to such a *Pitch* as to dispute with us for *Victory*; may perhaps, if not prevented, in a little time become able indeed to *give Laws* to us. And what the *Consequences* of that must be, I cannot without *Horror* consider.

But God forbid! We should ever be so unhappy as to fall into the hands of those whose usage of their own *Country-men* too plainly shew what all others are to expect from them. Rather let it be the Great *Business* both of our *Prayers* and of our *Endeavours*, now that

God

In another
of their late
Medals
they have
represented
the *Helm*
of a *Ship*
in the *Sea*,
with this
Inscription,
*Legem po-
nit Aquil.*

God seems again to offer us a fair Opportunity of securing our *Selves* and *Country*, our *Religion* and *Liberties*, against their Devices, effectually so to do.

Let the Consideration of that *Success* which he has already given to our *Arms*, encourage Us to go on with the greater *diligence* to our Common Preservation.

Let it *Unite* our *Minds*, and *Quicken* our *Preparations*, that so we may not fail in the *Last Act*; nor fall at once both under the *Reproach* and the *Concern* of being *ruin'd* by our own *Fault*, when hardly any thing else could have done it.

And that God may continue to bless us in these our Great Undertakings; let us to our *Care* for our own and our *Countries Welfare*, add also our hearty Zeal for the *Honour* of God, and the *Promotion* of *Truth*, and *Peace*, and *Piety* among Us.

Let us do what in Us lies to *imitate* the *Examples*; and to comply with the *Pious Care* and *Endeavours* of those whom God has made the *Happy Instruments* of our *Preservation*. That so we may in some measure answer the *Ends* of his *Providence* in our *Deliverance*: And being *saved from our Enemies*, and *from the hands of those* Luke 1 74. *that hate us*, may *serve him without fear*; In *Holiness* and *Righteousness* before him all the days of our *Life*.

So may all those *Blessings* we have already receiv'd, be only the *Beginnings* of that *Great Felicity* we shall from henceforth enjoy. When God shall have changed even this *Prayer* too, into a *Song of Thanksgiving*; And instead of *Supplicating* any more with *David*, *Rid Us* and *deliver Us from the hand of strange Children*, whose *Mouth speaketh Vanity*, and their *right hand is a right hand of Falsehood*: We shall have only remaining to *give thanks* as He did, when his *Labour* was at an *End*, and God had finally deliver'd him *from all his Enemies*; 2 Sam. xxii. 40. *Thou hast girded us with strength to the* 2 Sam. xxii. *Battle*, *Them that rose up against us* hast thou *subdu'd* under

36 A Sermon Preach'd before the Lord-Mayor, &c.

- 41. der Us. Thou hast also given us the Necks of our Enemies;
 —42. that we might destroy them that hate us. They looked but
 there was none to save; Even unto the Lord but he an-
 —50. swer'd them not. — Therefore, We will give thanks unto
 Thee O LORD among the Heathen, and we will sing praises
 —51. unto Thy Name. He is the Tower of Salvation for his
 King; and sheweth mercy unto his Anointed; and to His
 Seed for Evermore.

1 Tim. I.

17.

1b. VI. 15.

Now unto the King Eternal, Immortal, Invisible;
 to the Great and Wise God, who is the Blessed and ever-
 lasting Potentate, the King of Kings, and Lord of Lords;
 Be Honour and Glory for Ever and Ever Amen. O
 Lord, we thank thee for the preservation of our
 King, and for the preservation of the Kingdom of Great
 Britain, and Peace among Us.

Advertisement.

TWO Sermons, The one Preached at the Reviving of the
 General Meetings of the Gentlemen and others of the
 County of Dorset, December the 1. 1690. And the other
 before the Queen, May 10. 1691. by *W. W. D. D. Chap-
 lain* ordinary to their Majesties, and Preacher to the Ho-
 nourable Society of Gray's Inn. Both Sold by *R. Sars*, at
 Gray's Inn-Gate next Holborn.

F I N I S.

